Volume LX CHICAGO, DECEMBER 5, 1907 Number 14

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX THURSDAY, DECEMBER 5, 1907 NUMBER 14

### THE SILENT WINTER.

**And now are come the silent days of inward living, the profitable hours of meditative peace. Without, white fields are full of snowy silences; within, the welcome warmth of hearth and home; the open book, where march great thoughts to lead us far afield through legend, song and story. Now, if ever, should our summer dreams come true, our hearts attain their aspirations, our hands fulfill their long-awaited duties; now should our faith renew its hold on God and Truth and our very souls climb upward to their Heaven. For lo! the silent winter is the Spirit's spring.**

*—Edwin Osgood Grover.*

---

In the recent death of Dr. Reunen Thomas Boston and vicinity lost one of its most spiritual and successful leaders of the higher life. For a third of a century he was Pastor of a Congregational church at Brookline. The memorial word, spoken by Dr. McKenzie of Cambridge, as reported in the *Congregationalist*, contains a suggestion which young ministers who feel that their calling demands that they shall be busy with the outside chores of the parish, nimble run-abouts in the interest of committees, social activities and money-raising schemes, might profit by. Said Dr. McKenzie:

"He felt that he must learn if he was to preach, and he let no rambling from house to house interfere with his deep studies. This concentration of his thought upon his work, as well as a preacher of the word, marks very well his life and his teaching."

---

The *Congregationalist* tells us that twenty-one ex-bank presidents of national banks are now confined in the United States penitentiary at Leavenworth, Kansas. The latest arrival, sentenced for five years, is seventy years of age. Surely the dangers of the soul are not confined to the youthful years, and the temptations of prosperity would seem to be greater than those of poverty. For it is safe to presume that most if not all of those twenty-one bank presidents reached their positions of honor and confidence over the rugged path of hard work and honesty, but when the path broadened into a highway and the pedestrian was able to go in a carriage and was confronted by the temptations of the automobile, he fell.

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Perhaps the demand for women's rights at the ballot box, however righteous, has become trite and the male conscience has been dulled by familiarity; like the Athenian voter who had grown tired of hearing of Aristides, the Just, some men are asking for a rest from this clamor. Perhaps such men might heed the call for women's help at the ballot box. The fact is that many functions of government seem to have been carried as far as the male section of society is capable of taking it without the help of the other half of humanity, which by training and natural endowment is by common consent specially fitted to grapple with. Such as housekeeping, which of course includes housecleaning; nursing, which of course includes the care of the dependent of all classes; child training, which includes the public school problems, ninety per cent or more of which is already in the hands of women, and certain departments of police administration, such as the directing and housing of the unvicious dependent, the innocent vagrants. To further advance these interests the help of women is needed at the ballot box and elsewhere. At least, so argued the Senior Editor of UNITY in his lecture last week at Evanston before the Political Equality League on "The Reserve Corps in the Army of Progress."

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A circular from the Forest Service Department informs us that "Bounties for the scalps of predatory animals" has failed to accomplish what it set out to do, and that the Wool Growers' Association of Oregon has endorsed the better way already instituted by the United States Forestry, viz., instead of encouraging amateur hunting, which leads the small boy and clumsy farmer often to kill the wrong thing, expert hunters are hired to relieve the exposed ranges of such animals as destroy the flocks. Wolves, by these experts, "are tracked to their dens, the pick and shovel as well as the rifle are brought into play. This kind of campaign strikes at the root of the evil." The president of the Oregon Sheep Owners' Association estimates that two hundred and fifty thousand dollars worth of sheep were destroyed within his territory last year, by wolves, and that damage to other live stock, including poultry, would nearly double the amount. UNITY rejoices in this more humane as well as more economic method. If there must be killing done let it be done by experts and let those things alone be killed that are a menace to civilization and in the interest of such life as is in league with civilization. If western ranges are for sheep or for wolves, let them be for sheep. The wolf must go, whether he be found on the prairie, in mountain gorges or in the marts of trade and in the social fastnesses of the boulevard.

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At the instance of the Editor of the *American Magazine*, Miss Ida Tarbell has suspended her series of articles on the tariff that she might take up again the task of interpreting the Standard Oil Company, not only to the public but to itself, than whom no writer in America is more competent. The December number contains an article entitled "Roosevelt versus Rocke-

feller," and the subject is to be continued in the January number. In this article Miss Tarbell displays the forensic skill that would make her a great state's attorney, the judicial insight that would enable her to honor a judicial bench. If it were only "Mr. Isaac M. Tarbell" instead of "Miss Ida M. Tarbell" the state or nation would recognize in her abilities that they could not afford to do without. In summing up her justification of Judge Landis' "big fine" she says:

"Judge Landis considered the subtle, corrupting nature of the methods the Standard Oil Company had been employing through all these years to secure these secret advantages. How, to carry them out, employes must be contaminated, must be forced or bribed to secret and contemptible work. And he declared boldly, 'The men who thus deliberately violate this law wound society more deeply than does he who counterfeits the coin or steals letters from the mail.' And he is right. The Standard Oil Company has wounded our national life by training great bodies of young employes to secret and devious ways of circumventing the laws of the country and by making it 'worth their while' to break the rules of fairness and decency which should govern the intercourse of men, whether in business or society. It is for these things continued over long years that they at last are suffering the full penalty of the law. And who shall say in the face of the facts that it is unjust? Who shall say in the face of the facts that Mr. Roosevelt is not justified in his vigorous application of the laws of the country to the Standard Oil Company? Certainly in this matter of the transportation of oil by the railroads he is justified, and Mr. Rockefeller is wrong."

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The Jewish Home-Finding Association of Chicago is seeking homes for friendless boys and girls from one to fourteen years of age, and to better fit these children for such homes they are at their clearing house, situated at Fifty-third street and Ellis avenue, giving the children instructions in manual training and domestic science. Our Jewish fellow citizens in matters of charity have always set the pace for their non-Jewish neighbors in Chicago. Both in their liberality and their progressive wisdom in administering the same their example has been commendable, as the stories of the Michael Reese Hospital, the Jewish Associated Charities and many other institutions and activities in Chicago clearly prove. It is possible for our Jewish friends to set a pace in regard to dependent children which Chicago and Illinois are loath to adopt. The "placing out of children" is always accompanied with peculiar dangers and difficulties unless accompanied with the attendant, and in many cases preliminary step of the "boarding out" of children. The dependent children are promptly and to a degree generously provided for in institutions at a weekly cost, which, entrusted to a competent administration of matrons and superintendents, would pay for the board of a normal child in a normal farm or village home, where the child would have every opportunity of settling into normal social relations and of being lost on the upward slide into the body politic. We know of no reason for the hesitancy on the part of child-saving organizations, charitable institutions and juvenile courts for taking this last rational step in the care of dependent children, the practicability of which is so abundantly proved wherever tried, notably in New Zealand, Australia and some sections of our union, except the jealousies, ambitions and greed of the various asylums, schools and institutions organized for this work, most of which are based on mediaeval and monastic conceptions of charity. It is hard for committees and boards to avoid the confusion that makes the welfare of the child identical with the welfare of the institution. Let our Jewish friends here, as so often elsewhere, demonstrate the better way and inaugurate a system of "boarding out" as preliminary and accessory to the system of "placing out."

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The cry for a "better Chicago" is getting to be more and more the persistent slogan of the intelligent and law-abiding forces in Chicago. The cry is gradually becoming organic. In proportion as the demand becomes corporate in that proportion will Chicago be bettered. Recently seventeen clubs and other organizations joined in a great meeting at the heart of the city to discuss various phases of the moral steps necessary for a better Chicago. The smoke nuisance, the need of play grounds, the commercial phases were discussed. Rev. Caroline Bartlett Crane came from Kalamazoo to tell of the cleaning up of that city. Much sense was dealt in, of course, but the greatest display of sense was not in anything said but in the fact that seventeen different organizations came together at least for a talk-fest. When these seventeen organizations will not only come together but stand together until they get something done—not only with the sweepers on the streets and the stokers in the engine rooms, but with the city officials at their desks and the voters at the polls—the better Chicago will come the quicker. We have already expressed our sympathy with the concerted action on the part of many forces in Chicago, the preachers and the churches included, to try out the Sunday-Closing law and see how much of a rest-day one day in seven is possible in a great metropolis. This movement is hopeful as we believe it to be righteous, and the most hopeful thing about this is the more or less clearly defined union of forces. But how crude this "uniting" is made manifest by a closer study of the methods. The Mayor and his cabinet we believe are sincere in their contention that the state law under which action is being taken is not only obsolete but impractical and in antagonism to the well established and thoroughly grounded opinion of the vast majority of the citizens. The Law and Order League and their associates believe that the state law, which is enforced elsewhere throughout the state, is and should be binding in Chicago; furthermore, they believe that the widespread "change of opinion" made manifest by the wonderful extension of the "dry territory" throughout the United States has also been at work in Chicago and that the public sentiment of the city is rapidly approaching the sentiment which already obtains in Boston, Minneapolis, St. Louis and many other large cities, where at least during the rest-day the saloons, always the fertile breeding places of lawlessness and debauchery, are closed. Here is clearly a case of honest difference of opinion, not the slightest dispute about the facts.

Neither the saloon keepers nor the Mayor pretend to deny the habitual violation of the state law on Sunday in Chicago. Then why should the parties on both sides of this question resort to the longest way around in order to arrive at a conclusion—the tedious and very expensive methods of jury trial and conviction of a crime that is frankly admitted? Is it not in the line of economy, good sense and good law for the Liquor Dealers' Union and the Law and Order League, as well as the Mayor and his cabinet, to agree on a test case and to push the same as rapidly as consistent with legal justice to the final test of the supreme court, where ultimately it must go? To this court all parties involved look for a final decision. It is conceivable that a mayor of a great city may take the oath to enforce all laws relating to the city and still, with a good conscience though a blunted one, make mental reservations concerning certain laws that run contrary to his judgment, prejudices and practices, but it is not conceivable that a mayor would not be anxious to re-enforce his own judgment, if he hold it righteously, with the judgment of the last court of appeals, the ultimate decree of the supreme court. And then, this foolish waste of money and time in trying to drag a multitude of individual saloon keepers to court where only a fine, which the great liquor combines would be glad to pay, is the end reached! Here is a chance for another combine that will save money and time all around. Will Mr. Mayor, the Brewers' Union or its equivalent and the Law and Order League or its equivalent consent to a test case, hasten it to the supreme court and be governed by the decision thereof?

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Chicago has had another mild attack of "Bible in the public schools" anxieties. This periodic spasm of real anxiety for the spiritual welfare of the children on the part of certain well-meaning but, as we think, narrow-minded people appears with ever decreasing vehemence and ameliorated virulence, because the dogmatic spirit and the sharpness of sectarian distinctions are disappearing so rapidly. The writer's interest in this question reaches back to the famous debates in Cincinnati in the '70s, when Rabbi Wise and Thomas Vickers, then Pastor of the Unitarian Church of Cincinnati, led the forces on the one hand and the Catholic Bishop the forces on the other side, and the convictions then held have grown in intensity and clearness with the years, viz., that the Bible as ritual, as the authoritative and final appeal of true religion, has no place in a public school system sustained by the money of the whole people, particularly when the people, as in the United States, are so divergent in religious opinions, so varied in their traditional sanctities, and nobly jealous of the rights of free thought and the liberty of individual judgment in matters of religion as in other matters; while the Bible as a world classic, as a store house of enkindling literature and the chief source of historical information concerning one important branch of human life and thought, should and eventually will have its normal place along side of other classics and histories in any balanced curriculum of study. But as yet the would-be friends of the Bible are not prepared to give it such an untrammeled and unlegislative place among the text books and collateral readings—indeed some resent the suggestion, and would fear such a use of it. What they want is a recognition of it as ritual or as a peculiar source of ethics and religion, so there is no logical, as there is no practical, solution of the question save in the persistent refusal on the part of public schools to recognize the Bible as a liturgical element or specific text book in the public schools. We have not been much exercised and have taken no part in the present discussion in Chicago because we foresaw the end from the beginning. We have perfect faith in the wisdom of the school board; there is no danger in this direction. The time has gone by, in Chicago at least, when the community can be divided to any serious degree by a dogmatic line. There is no orthodox camp ready to array itself in battle line against an heretical army bent on the destruction of the sanctities and a denudation of Bible solemnities. If there were such an orthodox army there is no such an heterodox foe. Meanwhile much might be done towards bringing about the time when the elements in the Bible available, nay, necessary, to the rounded culture of the child could be more utilized. There is something better than a non-sectarian attitude towards religion, and that is a pan-sectarian attitude, i. e., not a negative ignoring of the differences of religion by ignoring religion itself, but a positive appreciation that recognizes the academic value, the historical and psychological interest in all forms of religious faiths and nonfaiths. Why might there not be throughout the senior year of the high school at least a course of lectures, say one a week, given by the leading accredited representative of at least all the organized faiths and nonfaiths of the community. Such lecturers would understand the dynamic value of the opportunity; they would waste no time in denouncing or refuting others, but would interpret at its maximum their own form of faith and service. In such a rotation representatives of the Baptist, Presbyterian, Methodist, Congregational, Unitarian, Universalist, Catholic, Jewish, Christian Science, Ethical Culture, and any other religious organizations represented in that community, at least would have an opportunity to set forth as succinctly, vividly and sympathetically as possible their respective stories, their prophets and their far-reaching sympathies and influences. The result of such a course would be immensely gratifying to the various devotees concerned and of immense educational value to the young men and women about to start out in life. We would make such a course a regular part of the curriculum, making attendance upon the same as binding as any other exercise of the school, and the attention fixed and determined by the same system of examination or quiz. Such work would necessarily seek, not for differences and antagonisms, but would inevitably

reveal great harmonies and every form of faith would appear as it has a right to in the minds of the young —at its best. In addition to these forms of faith in evidence in the town the course could be extended so that competent spokesmen could present in simple, popular but sympathetic and scholarly fashion the main features in the thought and history of the great ethnic faiths of the world, the non-Jewish and non-Christian confessions, such as Brahminism, Buddhism and the faiths based upon the teachings of Zoroaster, Confucius and Mohammedan. The graduating classes from this high school would approach the tablelands of culture and would have a glimpse of what is indeed the higher education. When the period of denominational distrust and sectarian jealousies is passed, something like this will not only be possible but will be splendidly popular.

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### A Book Man Come to His Own

The many misfits in business would be humorous were they not so tragic. How often is the man, designed by nature for a blacksmith, found filling teeth. Many a good groceryman has become spoiled in order to make a poor doctor, and it is pathetic to find what might have been a successful real estate dealer making a dismal failure in the pulpit. And not infrequently do we find those handling books as they would handle potatoes, and as frequently those bravely caring for parsnips and carrots who might with great joy and success have dealt with Greek roots and Latin derivatives.

In the face of these many misfits it is a great delight to find at least one conspicuous instance in Chicago life of a literary man who has come to his own; a man whose lifetime has been spent with books and the makers of books come to his business coronation in the fulness of life in a book store, fresh, unique, choice, tantalizing.

Chicago has never had but one Francis Fisher Browne, but one *Dial,* and now it boasts of its one "Browne Book Store." It is unlike any other book store that ever was. And perhaps even Browne could never have come to his Book Store if he had not been able to add to his delicate appreciation of good literature, his diligent pursuit of the same, his long and patient work in building up the *Dial,* which for over twenty-five years has steadily worked up to its right to the title of "leading literary journal of America," a family of boys who are veritable "chips of the old block," boys who have entered into their father's loves, shared their father's devotion to letters, and toiled with their father towards the success that is as exceptional as it is beautiful.

We will not undertake to name the story of the Fine Arts Building on Michigan avenue in which the "Browne Book Store" is located; it matters little, for the swift elevators fly from street level to the "Browne Book Store" at the rate of several a minute, and when we get there we look out on the clear waters of Lake Michigan through an atmosphere but slightly smoked and undisturbed by the noise and clutter of the streets. You lose yourself in the low vaulted cloisters whose monastic-like cells are lined with the best books, arranged in the most tempting manner, under the softest of electric lights. You are not there long before you are found pinching yourself to find out if you are awake or if you are dreaming. If you have ever been in Florence you will look around for the Fra Angelico frescoes or a Savonarola chair, for there is something in the architecture that suggests San Marco.

If the "Browne Book Store" in the Fine Arts Building does not succeed it will not be because Browne and his boys are not in love with the wares they deal in and have not brought to the selection thereof a love and appreciation born out of an acquaintance with the inside of books; neither will it be because the architect, Frank Lloyd Wright, has not given to those books a quaint and unique setting and shaped a book store on lines unlike any that ever before offered books for sale. But should failure await this venture it will be on account of an excess of excellence. Chicago has a way of killing things that are too good to be true, sometimes. But we will predict no such failure for the "Browne Book Store," for there is in Chicago a constituency that does know a good thing when it sees it, and we believe will appreciate this book store segregated from the nicknacks and clap-traps that are made the accessories of the book business because they pay.

Instances are numerous in the history of letters where the book business has started a magazine, the trade in books bloomed into the creation of literature. Perhaps this is the genesis of most literary periodicals; but we know not where there is another instance in the history of American literature where a magazine has in the fulness of time, after twenty-five years, bloomed into a book store.

The story of the *Dial* is an epitome of the literary life of Chicago. Last year Herbert E. Fleming contributed an article to the *American Journal of Sociology,* published by the University of Chicago, entitled, "Magazines of a Market-Metropolis; Being a History of the Literary Periodicals and Literary Interests of Chicago." This monograph of one hundred and fifty or more pages is largely an unintentional biography of Francis Fisher Browne, who in one way or another has been associated with the best literary life of Chicago for nearly forty years. He edited and brought to a very respectable state the old *Lakeside Magazine* that went up in the great fire; for a time he directed the destinies of the *Alliance* that reflected the spirit and purposes of Doctors Swing, Thomas and their associates; then the *Dial* came into being, first as an adjunct of the McClurg Book House, but ultimately it won its independence and freedom, always the child of Mr. Browne's taste, judgment and persistence. Had Mr.

Browne's modesty been less patient he would have been defeated; perhaps if his patience had been less modest he would have been crushed, but as it was there was that blending of qualities which compelled the East and those beyond the sea to acknowledge that there was at least one output here in the West that was neither "wild" nor "woolly," and the cultured everywhere acknowledged their kinship to the *Dial*.

And now this *Dial* has found a home somewhere in the mystic labyrinths that lie beyond the literary reception room of Chicago's St. Francis. In this aerial crypt, admittance into which is a privilege granted only to the favored, may he long live, work, and watch the steady growth and the modest success that will satisfy Fra Francis Browne, Father Confessor of the poets, Bishop of letters.

Long life to the "Browne Book Store." Go and see it for yourself.

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### Lincoln Centre Leaves

How often a kindly thought miscarries before it finds birth in expression. How often a loving message tarries in the heart until it is buried beneath a load of cares and businesses of this work-a-day world—always to the spiritual poverty of the would-be transmitter as well as the loss of the might-be receiver. Sometimes these gracious touches of life-illumination are omitted for lack of time. Imagine on one's desk a box of dainty note-paper, each sheet bearing the message ready made! made in the poet's happy way, perhaps with quaint hand-lettering reproduced with a touch of fitting illustration,—a birthday greeting for a girl or a grandmother, a bit of cheer for a "shut-in," a New Year's or a marriage wish, or a welcome to a babe; and nothing to do but write one's name, with or without an additional message, on the other side of the folder, and direct, seal and stamp the envelope; and your message has taken wings and flown whither your heart would have it. All this you will find in the "Lincoln Centre Leaves," a detailed description of which appears in another column. E. L.

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### The Second Place

Unto my loved ones have I given all:
The tireless service of my willing hands,
The strength of swift feet running to their call,
Each pulse of this fond heart whose love commands
The busy brain unto their use: each grace,
Each gift, the flower and fruit of life. To me
They give, with gracious hearts and tenderly,
The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life more blest;
The grief that comes despite my frail defense,
They seek to soothe upon a dearer breast.
Love veils his deepest glories from my face;
I dimly dream how fair the light may be
Beyond the shade where I hold, longingly,
The second place.

And yet 'tis sweet to know that though I make
No soul's supremest bliss, no life shall lie
Ruined and desolated for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space
Grow wider hour by hour: and gratefully
I thank the tender fate that granteth me
The second place.

—*Susan Marr Spalding.*

### Civic Piety—The Needs of Chicago

ADDRESSES DELIVERED AT THE ABRAHAM LINCOLN CENTRE, CHICAGO, NOVEMBER 7, 8 P. M., FREDERIC GREELEY PRESIDING, CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF THE PASTORATE OF JENKIN LLOYD JONES. STENOGRAPHICALLY REPORTED BY MISS MARY M. LEPPO.

FREDERICK GREELEY, CHAIRMAN.

I am here as the Voice of one crying in the Wilderness, and the Wilderness is Mt. Tamalpais and the Voice is that of William Kent, who is really the chairman of the meeting, while I am merely his understudy in constant communication with him by wireless telegraph.

The subject for our consideration this evening is "Civic Piety—The Needs of Chicago," and it will be discussed by three intensely practical, active workers in widely different fields of helpfulness and who are all capable of thinking wisely and talking well.

It may, however, perhaps be not amiss to first *state the problem* in order that we may see what we have been, what we have done, and in the vernacular—"where we are at" in order to discern more clearly what may be our Needs.

It has come to be pretty generally understood that we are living in an age of progress, and I suppose that there are few persons now within reach of my voice to whom the statement has not at some time of their lives been made that this is an "Age of Progress." So that I think I may—without fear of contradiction and without violating any confidences—hazard the assertion that the Present Age is essentially and distinctly one of Progress.

And yet, if we are to believe in the Doctrine of Evolution and the Spelling Book and the other rudimentary elements of modern education, the conclusion is inevitably reached that *all* the ages, from the peaceful Paleozoic, when the mild monad and the gentle amoebus sat lazily digesting in the primordial mud without a thought as to their great destiny, down through the endless eons of steaming nebulae, condensing into vast, ceaseless oceans and these stiffening into silent, awful glaciers, moving majestically across the world, grinding and pulverizing to make a soil which should support the rude, but happy life of the Dinosaur, the Plesiosaur and the "Elephas Primogeneous" down to the magnificent present with its sublime strife for anything we have not;—all have inevitably and remorselessly progressed toward the ultimate goal of an easy, comfortable life in a happy home full of rich food and bric-a-brac.

The humble bivalve and simple-minded crustacean of the Tertiary epoch have developed into the Oyster patty and Lobster Newburg of our best society.

Similarly the truculent cave dweller fighting with a bone weapon to preserve his cave from the attacks of wild animals, or the tenants of the adjoining caves, was the forbear of the Teddy Roosevelts and Terry McGoverns of our own strenuous time.

The rate of progress like that of glaciers is not rapid and can only be discerned through long intervals of time, and by patient and minute observation of the vast detail of differentiation that enables the scientific observer to classify all life into general and species:—A monad at one end of the scale and a man at the other.

The monad once removed differing from monad the first by an additional point of digestion; while the human savage with hair on chest and arms differs from the upper class ape by an extra ganglion of gray matter

which enables him to run a ward primary. And between these, all the varieties of man-like apes and ape-like men that constitute the gradations of human and anthropoid society.

The man says, "I think," "I remember," "I worship," "I reason," but what the monkey says, the man knows not, nor cares.

In the Post Igneous days following the Fire of October, 1871, Chicago was inclined, like most healthy infants, to measure herself with a yard stick and to weigh herself on scales, and talked neither wisely nor too well of tons of beef and pork, bushels of grain and miles of railway tracks, and we claimed that if all our grain were collected in one pile it would make a mountain range greater than the combined bulk of the Himalayas, Sierra Nevadas and Appalachians with room left for the Cook County Coast Range, while our pork and beef, if placed in refrigerator cars, would make a train that would reach from the corner of Forty-seventh and Halsted streets to the Grand Canal on the Planet Mars.

Our first considerable wholesale invasion of the intellectual sphere came with the foundation of our three great libraries—the city, Newberry and Crerar, and we made it our proud boast that we circulated more books than any plant of our age in the United States, while the aggregate weight of our readers was greater than that of any other library in the world. The absorption and assimilation of these enormous amounts of literature soon paved the way for the establishment of Mr. Hutchinson's Art Asylum on the Lake Front where our annual output of both pictures and painters rapidly increased from zero to a total which eclipsed that of any similar institution in the world. These great institutions of culture developed a thirst for learning which Mr. John D. Rockefeller sought to assuage by pouring out a stream of millions into the infant Baptist source on the Midway. This golden stream, thanks to Mr. Rockefeller's philanthropy and business acumen, as well as to the willingness and ability of the oil-loving public to give up, continues unabated to this day.

Chicago having now justified its own expectation of itself along these preliminary lines of approach to the Higher Life, proceeded resolutely to attempt the unattainable, saying with French Minister Calonne, in the day of graft prior to the Revolution, "Madame! if it is possible, it is done. If it is impossible, we will go and do it." And she actually lured with largess and compliments Theodore Thomas and his orchestra from New York to make their permanent home with her and then made for them a house built by many hands in Orchestra Hall. Of course, beside these efforts along the main lines of culture and refinement, many praiseworthy things have been started by uplifting associations, male and female, which have accomplished much toward the higher life as well as street cleaning, garbage disposal, and smoke prevention.

We have now led up to the date and occasion of these meetings, to-wit, the celebration of the Silver Anniversary of Jenkin Lloyd Jones in Chicago; and there are many things I would like to say upon such a jubilee, but Mr. Jones has laid down another ground rule to the effect that he personally was not to be brought in or featured in any way during these meetings.

I have no doubt that all of the speakers will play according to Mr. Jones's rules; but I feel somewhat in the position of Sergeant Major Flynn at Fort Sheridan during a battalion dress parade when all of the company 1st Sergeants came up in line, company front, to report absentees, and wavered and wobbled some in their alignment. When they had halted, Sergeant Flynn remarked with emphasis, "Ye come stragglin' up here like a company of mixed ducks and Kangaroos. I'll name no names, but Sergeant Mullaly, ye're the worst of thim."

Now of course, without reference to any existing individual, when a fellow has fought as a private soldier through the Civil War and has been fighting with Beasts at Ephesus for His Master ever since, and has held out helping hands and called out cheery words for every one who needed help or cheer, and has sturdily blazed a trail to higher things with clean hands and pure heart, I say let's make holiday and line up and give him a cheer as he starts on his next lap of twenty-five years.

We don't need to wait for our heroes to die to tell 'em how much we love 'em; let's do it right now while we've got 'em with us, and the telling can help them and help us too on our up-hill paths.

Our first speaker will speak of the physical aspect of Civic Piety and is by professional training and habit of mind especially well qualified to speak on this side of our subject. He meets and treats a good many people who are, or think they are, suffering from real or imaginary physical disability, and generally prescribes for us allopathic doses of fresh air and exercise; and judging from his knee action, wind and teeth, I should say he does what few physicians or other doctors do, uses a good deal of his own medicine himself.

But Dr. Favill has discovered that there is something sicker than sick people, and that is a sick State, or a sick City, and he takes time from a busy and exacting profession to devote to the welfare of his larger, sicker, needier patients.

I take pleasure in presenting Dr. Henry Baird-Favill, president of the Municipal Voters' League of Chicago.

DR. HENRY BAIRD FAVILL, PRESIDENT MUNICIPAL VOTERS' LEAGUE.

If the situation in which I find myself this evening seems as strange to you as it does to me you must wonder what I can have to say that is worth your attention.

The theme in its general sense is hackneyed and whatever one says is in danger of being trite. There is not a side, nor shape, nor color, nor shade of this appeal to civic spirit, which is not as familiar to you as your daily paper. There is not a reason nor an argument that has not been adduced a thousand times to dull your apprehension and lull your alertness. There is no direction in which valorous effort to achieve better things has not been made under your vision. There is not a degree of disappointment and futility that has not been forced upon your attention through years of civic development.

The question clearly arises whether the theme is not threadbare; whether the project is not unsound, whether the path to social accomplishment is not as yet undiscovered.

Upon that query my mind has fixed itself times without number, and for an answer I have but one conclusion.

As a matter of talk, the thing has been overdone, but as to action—that is another story.

An eccentric young boy friend of mine, being per-

sistently chided by his mother, when she said to him, "My boy, mother does not like to keep nagging at you," replied, "Oh! never mind, mother, I do not mind your nagging at all."

It is an epitome of the philosophy of inconsequent agitation. A bugle would lose all its power if it were used as a musical instrument. The call of the sentinel stands out as a dramatic episode in military life. If it were repeated aimlessly it would be as any other prattle. And so, it is seriously possible to fritter away in speech not only the initiative but the elemental vitality of men by the cheapening of emotion and turning ideals into wax-works for exhibition.

Far be it from me to discredit the spiritual uprising to an eloquent appeal, but out of that very appreciation must come a shrinking from the repetition that leads through familiarity to contempt or at least non-attention.

But as to work, how shall we feel? Has what has been done been futile? Are the struggles of the faithful foolish? Is the comparative smallness of result really insignificant?

Let us realize the difference between minuteness and insignificance. What has been done in sociologic progress is but as a drop in the bucket, but that drop has colored the entire mass and is so significant that by its testimony we are carried back to our elemental faith encouraged on and on to our best aspirations.

We like to think and we take great comfort in the expression that the people can be trusted. This respectable sentiment needs modification to have any worth. The fact is that the people can be trusted awake and the fact equally is, that the people are a negligible quantity asleep.

It is upon this discrimination that the life of democracy depends. It is upon the tendency of the people to slumber that the abuses of organized society are rooted. It is upon the hope of awakening the people that the prospects of the future depend.

We have a theory of social organization, government if you choose, which presupposes action through delegated authority. Our theory entitles us to repose in the belief that our delegates will faithfully and intelligently do their duty.

The whole world is coming to a conception of altruism and philanthropy that lays upon the community the obligation to maintain a reasonable possibility of living, either by government management or common effort.

Under neither of these conceptions has the result been satisfactory. The effort of the people to maintain living conditions has by no means kept abreast of the difficulties which surge upon us through the development of our industrial life.

Our governmental function directed toward social betterment is too limited in scope and too vague in interpretation to even approximately keep pace with the difficulties.

The people's delegates in official life are neither as intelligent nor as trustworthy as our theory demands.

The fact is, so far as the demonstration of our government is concerned we have not yet reached the point where there is any safety without unremitting scrutiny from the electorate.

Whether we should ever reach such a point upon any theory is a question, but the voice of the people at this time needs to be heard unmistakably and unceasingly.

It has been said of many a politician and statesman, with more or less just reproach, that "he has his ear to the ground." What is ordinarily implied in that statement is distinctly a reservation upon statesmanship and a limitation upon independent thought. Moreover history shows clearly enough that the movements of the people in mass and under emotion are unsafe and not infrequently unsound.

There is every reason why the machinery of the government should be so constructed as to permit deliberate action and thought on the part of the people, necessitating hence influence upon officials, somewhat indirect.

Right here lies the practical difficulty. We have allowed indirectness of contact, the presence of intermediate factors to cramp our conception of personal responsibility. The same mental operation is to a very large extent responsible for the inertness of a community with reference to its social abuses. I carefully avoid using the word indifference. I do not believe that this community is indifferent to the woes of its submerged or even its overstrained members, but that it is inert, ignorant and inoperative, awfully so, in view of the vastness of its opportunities, I cannot deny.

The warmth and sympathy of the people who become enlisted in sociologic work fully justifies one's belief in fundamental interest.

The heart-breaking tug that is required to enlist enough interest to determine effective and continuous movement is a sufficient evidence of the apathy of the people in general. How can we account for this contradiction? What is the reason that people who would care do not care? Who would help, do not lift a finger? Who could furnish irresistible numbers, leave the work to a handful?

There must be some very good reasons and what the reasons are is worth painstaking study on the part of every person in this audience.

Bear in mind that there is a very great difference between a reason and an excuse.

I maintain that there is no excuse. I have not the wisdom satisfactorily to set forth all the reasons, but have a few suggestions which I feel disposed to put forth for your consideration.

In all the departments of our civic life and this is particularly true of this country, there is one thing which impresses me deeply. Admirable as are the efforts and achievements of men and groups of men in various directions, the thing which operates most to limit effectiveness is the gap which is permitted to exist between phases of work which are related and should be in immediate sequence.

In innumerable directions we do admirable bits of work, specialized according to the nature of the work. Almost as frequently the work falls short of its full result by reason of the fact that it does not "hitch on" to its immediate successor or predecessor, in the sociologic procession.

Let me illustrate: The dispensaries for the treatment of the sick undertake to afford a statement as to what is the matter and advice as to what to do about it. In the nature of things, the advice is for the most part useless, because under the existing conditions the resources which we need, to be drawn upon for practical application of the advice, do not exist. Inestimable time, effort and money is today wasted upon that illogical situation.

Our hospitals, really of high grade, and doing admirable service, from that restricted standpoint, abruptly terminate their service with the discharge of the patient, irrespective of his social condition, pros-

pects or resources. An enormous percentage of patients so discharged inevitably drift back to the hospital, to pauperism, crime or unknown things.

The necessity to connect relief work with that critical moment of discharge from the hospital is perfectly evident, and fortunately is now in this community being accomplished.

Upon these very same gaps in our political operations depend the possibilities for shiftless, ineffective or corrupt administration.

Whenever there is careful inquiry into the detail of administrative processes, the lack of co-ordination and economical co-operation becomes distressingly clear, and so with reference to the electoral machinery, disconnected effort, no matter how well intended, permits almost unrestricted play of pernicious political intrigue to our infinite disadvantage. But for our purposes tonight the chasm which is most impassable, which in my judgment accounts most satisfactorily for the lack of general participation in public affairs, is that which lies between the interested and willing citizen and the work which he sees but does not know how to do.

In politics there is an astonishing diffidence on the part of the average citizen as to even offering to mix in with it.

In sociologic work there is a strong self-distrust on the part of people as to their fitness or ability to cope with it.

I have no doubt that the first step from private and personal pursuits to public and civic pursuits is the only difficult step there is.

The intelligent man or woman says, "Lo, this boundless task! Who am I? What can I do? How can I become a valuable instrument in this process?"

The question is pertinent and the answer to my mind is perfectly clear. Belong to something that works. Ally yourself with an organization or organizations which have serious purpose and are steadfastly pursuing it.

If there is no organization which fits the need which you feel, make one, but whatever you do, do not stay on the outside.

Fortunately, there is machinery of which you can become an indispensable part. In every direction there are organizations, any one of which would offer you scope and inspiration. If the organization to which you belong is doing nothing, indict it, plead with it, reorganize it and vitalize it.

Any concrete organization, no matter for what originally devised, will serve as a nucleus for civic enterprise. There exist in this city organizations grappling with problems of civic life that are unlike and unequalled by any organizations in the world.

Every day in the week there are congregations of men dealing, disinterestedly and solely with public affairs, non-official, with an earnestness and an intelligence that is not found in any other great city in the country.

There is no excuse for the inactivity of the citizen who wants to do his duty, on the ground of lack of opportunity and there is no excuse for the citizen who does not want to do his duty, on any ground.

What the organizations which now exist most need is workers, interested, earnest, efficient workers.

What they next need is money. I think I may safely say to any able bodied member of this audience that as between your contribution in money and your contribution of yourself to any civic work, the contribution of yourself would be more valuable and more eagerly welcomed.

It is unnecessary to argue the limitation which there is upon the time and strength which the average citizen, business man or home-maker can contribute. The individuals who can be suddenly projected into active work must have both reasonable amount of time and superfluous strength, but any individual who cannot give of himself a reasonable measure, but who can give from his resources a portion, is under an absolute moral obligation to do it.

What this should be, how it shall shape itself, is a matter for individual conscience, but the time is past when anybody can quietly sit back and say, "It is none of my affair."

The sense of responsibility must be awakened in the individual. Academic discussion has its place. Intelligence is the very root of improvement, but intelligence is not mere knowledge. It is understanding and understanding comes by leaps and bounds, as one becomes actively enlisted in the work.

Discouragement comes too,—all phases of realization of personal and corporate inadequacy, but against that poison there is one certain antidote; that is labor,—effort, determination to attack the next thing at hand, and conquer it or be conquered, but in any event be alive.

As I have said, there is a special hesitation on the part of the average citizen in entering into political activity. Even where there is profound interest and conviction, one is embarrassed to know how to go at it.

The attitude of the self-appointed politician and our elected officers varies all the way from patronizing tolerance to sublime contempt. Let us not blink the fact that our practical inefficiency justifies the one and unwillingness to make deep sacrifice permits the other.

The refined and peace loving mind finds abundant justification in literature for holding aloof, but the citizen with insight and conviction will find as potent literary stimulus to uphold his ambition to do his part.

Channing wrote, "Politics, however they make the intellect active, sagacious and inventive, within a certain sphere generally extinguish its thirst for universal truth, paralyze sentiment and imagination, corrupt the simplicity of the mind, destroy that confidence in human virtue which lies at the foundation of philanthropy and generous sacrifices and end in cold and prudent selfishness." A wonderfully comforting sentiment to those who wish to withdraw from the struggle.

Alexander Hamilton, however, laid down this general principle: "The amelioration of the condition of mankind and the increase of human happiness ought to be the leading objects of every political institution and the aim of every individual, according to the measure of his power in the situation he occupies," and Wendell Phillips said, "Responsibility educates and politics is but another name for God's way of teaching the masses ethics, under the responsibility of great present interests."

But way back at the beginning Cato declared, and this sentiment should be as much ours as his, "Some have said that it is not the business of private men to meddle with government,—a bold and dishonest saying, which is fit to come from no mouth but that of a tyrant or a slave. To say that private men have nothing to do with government is to say that private men have nothing to do with their own happiness or misery; that people ought not to concern themselves whether they be naked or clothed, fed or starved, deceived or instructed, protected or destroyed."

It is our business;—no man can relieve us of the responsibility. No man shall gainsay our right to participate.

And now in conclusion, let me say one earnest word. The attention of the people directed upon their government should not limit itself to criticism. The tendency of the inexperienced is to find fault.

The only way to be just in judgment of public matters as of private matters is to understand them. The only way fairly to judge your neighbor or your alderman is to know him. Not necessarily intimately, but fairly and with a knowledge of the facts.

We are prone to feel that virtue is its own reward and that a trustworthy officer needs no commendation, encouragement or upholding.

Nothing is further from the truth. Alderman after alderman has gone through the City Council, struggled, been honest, done his best, and retired in utter discouragement at the lack of appreciation shown him by his constituents.

What this community needs is not destructive criticism, but constructive co-operation.

A few years ago Howard Crosby said, "To let politics become a cesspool and then avoid it because it is a cesspool is a double crime. No man should be a partisan in the sense of one who votes for his party right or wrong."

Have you no way to meet this? Are there no means at your hand to mobilize your integrity, to concentrate your interest and to focus your effort?

Ask the man who is responsible for this organization which calls us together tonight. Reflect upon the lesson of these years, of his activity. Consider the verdict that history will put upon his activities.

This community needs, needs badly and now, public sentiment that can be promptly and powerfully arrayed. Given the best of sentiment, the problem of bringing it into efficient operation must depend upon discipline. The way to discipline is through organization. The answer to the citizen who does not know how to bring to bear his powers, and asks his way, is *Enlist!*

FREDERICK GREELEY

We are all apt to talk best about our own personal experience and I hope the next speaker will talk shop for us, too, and tell us something of the result of superimposing the spiritual idea upon the physical and material. His predecessor in Grace Church, dear old Clinton Locke, had a way of doing this occasionally without losing any of the humor of a situation, as on the occasion of the visit of President Harrison to Grace Church—Roney and choir boys singing in presence of President of United States—yes, and God, too.

Dr. Waters is a keen thinker, a good talker, and I expect a very handy two-fisted fighter in his class. I believe he has coaxed some $150,000 out of his parishioners for settlement and other philanthropic work and will tell us the news from the Church Settlements.

REV. W. O. WATERS, RECTOR GRACE EPISCOPAL CHURCH.

It is a great pleasure to be here tonight and I esteem it a great honor to be asked to join in this twenty-fifth anniversary celebration. I have not been a resident of Chicago long and therefore have not known much of the work of Mr. Jones. But I understand that this magnificent building is the result of an effort on his part to do for the more prosperous and fashionable element of Chicago what Miss Addams and others are trying to do for the people who swarm the congested districts on the West Side. I have been told that he felt settlement work was as much needed here in this more prosperous section of the city to awaken in people a sense of their civic responsibility as in the crowded and less prosperous districts surrounding Hull House. I am sure we all sympathize with him in his feeling for certainly there is vast room for improvement all along the line. "Civic piety" is certainly not a leading characteristic of the people of this great city nor of American municipalities in general.

What Chicago needs and what all American cities need is the enlightened interest of all the people. If Chicago could have the active, serious interest of all her citizens the vexed problems confronting her municipal life would be quickly and easily solved. The distinguished president of the Municipal Voters' League in his address has rebuked the people for their lack of interest in civic affairs. There is not one of us I am sure who does not feel that the rebuke is well deserved. We are leaving it far too much to the next man to see that evils are corrected in the municipality. As one of the clergy I know that the church ought to be vitally interested in bettering civic conditions and that she is far from doing all that she could easily do to help. All along the ages from the very beginning religion has been a mighty factor in the onward march of the best civilization. The great founder of Christianity taught loyalty to the state. "Render unto Caesar the things that are Caesar's," well defines the attitude which Christians should assume in civic affairs. St. Paul forcibly lays down the duty and responsibilities of Christian citizenship.

In the Roman Empire there were no more exemplary citizens than the Christians. They were found to be most conscientious in their obedience to the law and the best soldiers in the Roman armies. It was this consistent devotion of the early Christians to the state as well as to their God that attracted the attention of the Roman emperor and brought about his conversion and the conversion of the empire to Christianity. The citizenship of the Christians was the ideal citizenship which the emperor desired to set before the people throughout his dominions. And then we come to the formation of the English nation which was largely suggested and accomplished by the English church. The influences for good of the church upon the state have been tremendous. It was the clergy of the church of England together with the barons who drew up and forced the signing of Magna Charta, that great bulwark of English liberty. The English state never would have achieved her present greatness and her standing as a moral force among the nations of the world but for the uplifting influence of Christianity brought to bear by the English church. And when we come to our own beloved country, surely no nation ever owed more to an enlightened and self-sacrificing Christian citizenship than this American republic.

It was founded upon faith in God and the Bible and much of our lack of civic righteousness today is due I believe to the loosening of our hold upon that foundation. The Bible belongs by right to the public schools of this land and our children must have it for their proper guidance and instruction in this citizenship is in all other matters pertaining to our common welfare. Under the inspiration of a strong religious faith our forefathers produced those great documents which form the basis of our freedom and our government, the Declaration of Independence and the Constitution of the United States.

For the church and all religious institutions to be lukewarm in preserving the integrity of the government, both city and national, in whose beginnings they played so important a part is to stultify themselves. If all religious bodies and all institutions and agencies which stated for the betterment of men in this city could once unite in a campaign for civic

righteousness Chicago would become a model municipality in a very short time.

We hear much from time to time of Chicago's famous slogan, "I Will!" Under the spell of this inspiring motto our people have certainly accomplished great things. With a determination to succeed that was inconquerable they have withstood various financial panics, the deadly pestilence of the plague, the great fire and yet in spite of all have won commercial supremacy for their city. And if our people can get together and bring this "I Will" spirit to bear with such powerful effect in the achievement of commercial supremacy, surely all the forces which make for righteousness in Chicago can unite and bring the "I Will" spirit to bear with equally powerful effect in the achievement of moral supremacy and good government and clean streets and smokeless skies. The time has come when Chicago must be known to the world as something better than merely a center for business and money making. She can and she must become a great moral and educational center to which the world can look for inspiration and guidance in all that makes for the uplifting and betterment of mankind. She can and she must become the most beautiful city, the most cleanly city, morally and physically, the model city for upright government and public spirit and latest improved civic conditions, the center of education and culture and religion and all those refinements which enter into the making of noble character.

If the people of Chicago would put even a small part of the determination and self-sacrifice and effort into making their municipality what it ought to be morally and spiritually that they put into bringing the dollars to this center we would soon have the ideal city which we have pictured. Coming to Chicago from the beautiful city of Detroit five years ago one was shocked at the crude conditions which obtained here; the streets and alleys reeking with filth, the old rattletrap street cars and antiquated trackage, the air filled with sooty smoke and charged with vile smelling, noxious odors.

One could only wonder how the people endured such crudity and outrageous indecency. Where was the boastful "I Will" spirit that had produced the beautiful white city of the World's Fair, whose grace and charm and spotlessness had called forth the admiration and applause of visitors from every part of the world? Are the citizens of Chicago fast asleep? A few months later when an army of voters came out at the spring election and chose men from her best citizenship to preside as judges over the courts we found that terribly earnest movements were on foot to improve civic conditions. And then we learned of the sterling work of the Municipal Voters' League and kindred organizations which are leading in movements of reform. From that time to the present I have steadily resolved to do all in my power to keep the church of which I am the rector down town rather than to move her into the more respectable residence neighborhoods. It has seemed to me that Grace church in her present position can be of great service in influencing the life of the municipality as a whole and I have therefore bent every energy toward gathering an endowment which should enable her to remain where she is and to lend her aid in every way possible to cleansing and uplifting our civic life. Representatives of many movements looking to the improvement of civic conditions have been invited to address our various church organizations upon their work, and many of the members of our congregation are intensely interested and actively engaged in helping on the cause of good government.

I congratulate our brother whom we meet to honor tonight upon the splendid service he has rendered to the great cause of civic righteousness for the past twenty-five years and hope he may be spared many years to continue his work in the good cause. And in closing may I express the hope that the "I Will" spirit which has done so much to make Chicago great commercially may be aroused to make her equally triumphant morally, intellectually and spiritually. Let all our churches, clubs, associations, and institutions take their stand together in all matters looking toward improved civic conditions. Let us lay aside our differences and cultivate a spirit of earnest co-operation and the problems of municipal government will soon be solved.

*(To be continued.)*

## THE WATCH TOWER

***Watchman, tell us of the night;***
***What its signs of promise are!***

### The Week

*World's Record as Pedestrian.*

An interesting and significant event of the past week was the arrival in Chicago of Edward Payson Weston, a small, gray-haired man of sixty-nine years, who completed a foot journey from Portland, Me., in twenty-four days and nineteen hours, walking a distance of about 1,300 miles on a general average of about fifty-five miles a day. Forty years before, at the age of twenty-nine, Mr. Weston covered the same distance in twenty-five days, twenty-two hours and forty minutes. Taking into consideration Mr. Weston's age, his success in establishing a new world's record for this distance and average rate of speed is exceedingly interesting, and the fact that he is a total abstainer and a champion of plain living and outdoor exercise adds to the significance of his feat. It is asserted with some confidence that no other single individual entering Chicago on a private mission has ever been accorded such popular acclaim as was elicited by Mr. Weston all along his journey from the limits of Chicago northward to the Federal Building.

*The Thanksgiving Festival.*

Despite the gloomy prophecies that this would be the saddest Thanksgiving in financial circles for a decade, there seems reason to believe that a large measure of satisfaction and returning confidence was injected into the celebration of the annual feast day. UNITY is especially interested to note reports of the Union Thanksgiving services, both in Chicago and throughout the nation, and to discover how increasingly the representatives of widely divergent faiths are disposed to give thanks together to the One "giver of every good and perfect gift." Perhaps more than any other season of the year the privilege and blessing of religious fellowship is emphasized and enjoyed, even by the union of liberal and conservative denominations. This of itself is reason for unceasing thankfulness.

*In These Hard Times.*

How very much of poverty there must be in New York City among the monied classes; how difficult it is for them to afford luxuries any more, seems to be evidenced by the results of the Automobile Show in Madison Square Garden recently. One firm reports the sale of forty-four automobiles, at a total price of $131,850. One man succeeded in getting his car and equipment for only $9,000! The total sales reported at the show reached $1,500,000. But New York does not possess all the men of luxurious tastes. The head of the United States Steel Corporation, Mr. E. H. Gary, does not believe in investing his money in public libraries, where musty books will be encased and the tramp of many feet will be heard and the citizens of tomorrow will perhaps learn something they ought not to know—no copyist of Andrew Carnegie is he! Mr. Gary is having completed at Wheaton one of the most expensive and beautiful mausoleums ever erected. It is 26x52 feet in size and 25 feet high, surrounded by ornate Corinthian columns of granite monoliths, and finished within in Carrara marble. The marble blocks for the roof weigh fifty tons each, and the structure, costing $100,000, will stand in the cemetery apart from the rush of human life, its sacred precincts enshrining the priceless bones of the commercial prince.

*The Bible Again Tabooed.*

Once more the effort to have the peerless literature of the Bible admitted to the curriculum of public schools, so that henceforth students in the schools might have the same privilege of studying these choice products of Semitic and Grecian civilization which they enjoy for other portions of the world's literature, has resulted in failure. Of course all broad-minded religionists, in America at least, agree that the state cannot attempt to teach theological dogmas or tenets of religion, but not all of them can see why a public school curriculum may include the polytheistic and pantheistic literature of the ancients, or the hopeless pessimism revealed in much of the beautiful poems of Omar Khayam and yet those portions of literature which happen to be included between the covers of the Bible must be superstitiously put aside or kept in a glass case, lest forsooth religion might be taught. There are other fountains of truth and literary beauty than those of the Bible and why the visions of Isaiah and the problems of Job and the beauties of the thirteenth chapter of Corinthians always must be kept out of the school room is hard to understand. As to the why and what might be done, see editorial elsewhere in this issue.

*New Probation Law Enacted.*

A bill drafted by Judge Foster, of the Municipal Court, has just been passed by the Senate and House of Illinois, which Chief Justice Olson regards as more perfect than any other state has yet offered in the modern method of redemptive justice. Although the law does little more than to legalize the substitution of redemptive for punitive justice, which the late Judge Tuley practiced so successfully for nearly thirty years, until the Supreme Court was forced to decide that he had no warrant for this desirable method, yet it does mark a new step in courts of justice and will enable judges to be governed by the needs and conditions of the prisoner instead of the demands of absolute justice. Now that our theology is becoming less punitive, it is encouraging to find our law courts equally progressive.

*The Political Situation.*

An interesting confirmation of the change in party lines and the anomalies of modern partisanship, is found in the recent analysis of President Roosevelt by Mr. Bryan, coupled with the judgments of Ex-Senator Spooner and Henry Watterson, on both of these men. Mr. Bryan asserts that while Roosevelt is "democratic in spots" he absolutely opposes the President's plan of Federal incorporation as undemocratic, while Ex-Senator Spooner opposes the same plan because it is tantamount to what was inserted in the democratic platform four years ago! Again, Colonel Watterson insists that Oklahoma, which Mr. Bryan announces has recently adopted a model democratic charter, contains not a single true democrat! Meantime certain republicans are criticising the President for abandoning the party faith, while Senator Daniel tells Mr. Bryan "frankly and to his face" that some of his theories are undemocratic. The indications seem to be that some time in the distant future it will not be possible to tell a republican from a democrat, unless he has on his war paint and his beads! Apparently there is no present reason for doubting that Secretary Taft and Mr. Bryan will be the two standard bearers in the coming election, though it is true that some republicans believe one thing might compel Mr. Roosevelt to stand for re-election, viz., the increasing strength of his enemies, which would endanger the defeat of his well known policies.

*Beware of the Dog.*

A jury in Judge McEwen's court in Chicago returned a verdict the other day which will help to emphasize the danger of letting loose the dogs of war in a modern court of justice. An employee of Montgomery Ward & Co. was arrested charged with stealing a watch from his employers, but when brought into court the evidence was found insufficient for conviction. Thereupon the defendant brought suit for malicious prosecution and the jury returned a verdict for $4,000 against Montgomery Ward & Co. for false arrest.

*Central American Peace Conference.*

Although the conference at The Hague is rightly characterized as one of the greatest events of civilized history, it may still be true, as asserts the *St. Louis Globe-Democrat*, that the convention of Central American delegates, which assembled in Washington last week, "will probably do more practical work than was accomplished at the big meeting at The Hague." The address of Secretary Root was an important one and augurs well for the future peaceful intercourse of the nations on the western continent. He expressed the hope, which is well worth recording, "that from this conference may come the specific and practical measures which will enable the people of Central America to march on with equal steps, abreast of the most progressive nations of modern civilization, to fulfil their great destiny in that brotherhood which nature has intended them to preserve, and exile forever from that land of beauty and wealth incalculable the fraternal strife which has heretofore held them back."

*Important Decision for Federal Power.*

The Federal Circuit Court of Appeals, sitting in St. Louis, decided last Friday that any railroad wholly within a state, but carrying goods consigned from a point in another state, is subject to the control and regulation of the national commission. Judge Sanborn, of St. Paul, and Judge Vandeventer, of Cheyenne, Wyo., agreed on the verdict; Judge John S. Phillips dissented and defended strongly the interest of state's rights. This is one more indication that the old battle is not yet ended.

*Affairs in Algeria.*

The Arab tribesmen refuse to recognize the numbers or authority sent against them and last week again attacked the French troops at Adperoudkis. The former, numbering about 2,500, at first seemed successful, but were later repulsed and driven back by heavy shell fire. At a meeting of the French cabinet General Baillou was given an absolutely free hand and instructions to punish the Arabs and end the warfare.

*The Docility of the Duma.*

Some weeks ago the prophecy was made in these columns that even the present Duma, limited and managed as the elections had been, might prove less docile than was expected and the sequel has more than justified our faith in the battle for human liberty. Last week, after a protracted session, the Duma at St. Petersburg adopted a resolution that the word "autocrat" should be eliminated from the title of the Czar. Of course it is altogether a mistake to say, as some papers have, that the autocracy of Russia has been eliminated since it may very likely be true that the Czar will again be compelled to prorogue the Parliament and having boxed its ears to send it home. Nonetheless, liberty is a plant not easily killed out and the stars in their courses are fighting against the autocrat.

*The Real Financial Situation.*

Millions are made and lost in Wall Street in a day and it would be idle to deny that recent events have greatly diminished the possessions of many rich men in New York, but the real condition of the country is not revealed by Wall Street figures. The report of the Department of Agriculture, published last week, shows that during the fiscal year 1907 the farm products of the United States reached the amazing total of $7,412,000,000, which is ten per cent more than the income of the remarkably prosperous year of 1906, and it is an increase of fifty-seven per cent over the total products of the year 1899. C. A. O.

*Philippine Assembly Opened.*

On October 16 Secretary Taft opened the Philippine Assembly at Manila. His speech was regarded as placative, though he reasserted his former statement that he did not expect the Filipinos to be able to govern themselves for at least a generation. The oath of office taken by the new legislators, included an expression of loyalty to the United States. Surgeo Osmena, of the National party, formerly governor of the Island of Cebu, a young man held in high esteem, was chosen president and seems to be well fitted for the position, though he has since been obliged to exercise somewhat arbitrary authority. It is likely the pathway of the new assembly will not be strewn with flowers.

*Railroad Rate Law Confiscatory.*

Federal Judge Thomas G. Jones, holding court in Montgomery, Ala., the other day issued a temporary injunction against the enforcement of all recent railroad legislation in Alabama, in order to permit a trial of cases instituted to prove that the laws are both unjust and confiscatory. In several states the claim has been made that a state legislature has no legal right to reduce the fares to two cents, without first determining whether this amount is sufficient and constitutes a reasonable charge. In New York Governor Hughes vetoed the two-cent rate bill, in order that the Utilities Commission might investigate and enforce proper charges. Wisconsin first gave the matter into the hands of a state commission to investigate and provide proper legislation, but then overruled the acts of the commission by passing a flat two-cent bill. Not a few competent lawyers are asserting that no past injustice on the part of the railroads can justify such injustices by the state as have recently been enacted. Recent discussion seems to deny the justice and wisdom of the great fine imposed by Judge Landis on Standard Oil—not because the prisoner was innocent, but because the action of the judge was unjustifiable.

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## THE FIELD

*"The World is my Country, to do good is my Religion."*

### Foreign Notes

ERNEST STROEHLIN, PREACHER, TEACHER AND LITTERATEUR.—There has recently passed away in Geneva one of her well-known scholars and literary men who, though perhaps not very widely known in America, may well receive a word of commemoration in these columns for the intelligent interest he had long since shown in American Unitarians. For the sketch which follows I am indebted to an extended obituary in the *Journal de Geneve*, supplemented from private sources:

Ernest Strœhlin was born in Geneva November 19, 1844, son of Dr. Strœhlin, at that time one of the most popular men in the city. The boy early gave evidence of uncommon gifts and particularly of a phenomenal memory. While still but a student, he published articles in the journal of the society "Pedagogia" and elsewhere, which attracted attention by the evidence they gave of unusual precocity and wide reading.

When it came to deciding upon a career, young Strœhlin chose the Christian ministry, the activity of such a career appealing strongly to some of his tastes. That it did not satisfy all of them, time was to show, for after completing his studies and receiving ordination in the cathedral of St. Pierre, in 1867, he remained but five years in the ministry. It was as candidate for the ministry and for the degree of licentiate in theology that he, in 1867, submitted to the Theological Faculty of Geneva his work on *Channing*, in two parts corresponding to the double requirements. In 1870 his doctor's thesis successfully maintained before the Theological Faculty of Strasburg, was *Essai sur le Montanisme*, a chapter from the history of the church of the second century.

Though he so soon abandoned the ministerial career, Mr. Strœhlin did not lose his interest in religious questions, which, like all ideas, general and formative in their nature, ever appealed to him. Affiliated with all the broadest, most liberal tendencies in Protestantism, he could not fail to follow with sympathetic interest the old Catholic movement which, under the lead of Döllinger and others, found expression in various forms of protest against the promulgation in 1870 of the dogma of papal infallibility. At this time he followed on the spot the conflict which developed in Germany and reported for the *Journal de Geneve* his observations beyond the Rhine both as to the progress of Old Catholic development into an independent organization and Bismarck's anti-clerical policy. These letters, which attracted widespread attention at the time, were republished in book form in 1875 under the title, *L'Etat Moderne et l'Eglise Catholique en Allemagne.*

Mr. Strœhlin was a member of the Grand Council in 1876 and again in 1880, and was one of the most decided opponents of the project of Separation elaborated at that time but subsequently rejected by the people. This was a cause in which he never lost interest, publishing a brochure but a few months ago in opposition to the new measures then before the people. From 1875 to 1879 he was a member of the Consistory and its presiding officer.

In 1860 his eminent qualifications and published work made him the natural successor of Mr. Théophile Droz in the recently established chair of history of religions at the University of Geneva. Besides the works already noted, he had contributed a long series of articles to Lichtenberger's *Encyclopédie des Sciences Religieuses*, including one on the Unitarians of America, science and the German ecclesiastical policy, the Inquisition, the Jesuits and the monastic orders. In 1894 he resigned this chair at Geneva in order to spend some years at Paris, where his son was pursuing his studies, but he remained officially connected with the home university by the title of honorary professor.

Among works emanating from his pen during his active professorate, mention should be made of his *Athanase Coquerel fils* and of some dozens of articles contributed to the *Grande Encyclopédie Limirault* and to Gubernatis' *Dictionnaire des Ecrivains contemporains*, the latter dealing with Swiss and French Protestant writers; and to other publications.

After his departure for Paris, the stream of his literary production was somewhat interrupted, but never wholly ceased, while two new classes of topics were added to those that had hitherto occupied him, namely, educational matters and narratives of travel. The latter were usually given first as lectures astonishing by their wealth of concen-

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trated information and by the further fact that everything, facts, names, dates were given without the aid of the smallest scrap of notes. Later such lectures were edited and enriched the columns of the *Globe*, the organ of the Geographical Society, in whose hall and under whose auspices the lectures were usually given. It is not many years since he visited our own country, going clear to the Pacific coast and giving a most enthusiastic account of its scenery on his return to Geneva.

It remains to note that Mr. Strœhlin was teacher of foreign literature in the secondary school and the girls' high school and a popular lecturer on such topics in the evening courses at the University.

Was a learned society or a distinguished foreign lecturer to be received, it was Mr. Strœhlin who graciously opened his beautiful villa at Champel, where, until eight years ago, his distinguished wife seconded him in doing the honors. On the occasion of the Theodore de Beza jubilee, for instance, Mr. Strœhlin entertained one hundred and fifty guests at dinner.

It is well known to bibliophiles and to collectors that his library contained some rare treasures in the way of original works pertaining to French Reformation. These were formerly part of the collection of the distinguished bibliophile Mr. Gaiffe in his chateau of Oron. When they came into Mr. Strœhlin's possession he is said to have spent 200,000 francs on bindings for these works of the sixteenth century. It is hoped they will not leave Geneva. M. E. H.


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